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مختصر سيرة الرسول ﷺ

Biography of the Prophet ﷺ

By

**Shaikh Abdullah
Ibn Al-Shaikh Muhammad Ibn Abdul Wahab**

Translated by
Sameh Strauch

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allāh, the Most
Beneficent, the Most Merciful*

Genealogy and Birth of Muhammad ﷺ

All praise and thanks be to Allāh, we praise Him, we seek His Aid, we ask His Forgiveness and we seek shelter with Allāh from the evils of ourselves and the wickedness of our deeds. Whomsoever Allāh guides, there is none who can send him astray and whomsoever He sends astray, there is none who can guide him.

And I testify that none has the right to be worshipped except Allāh, Alone, without partners and I testify that Muhammad is His slave and His Messenger – may the Blessings and Peace of Allāh be upon him, his family and his Companions.

To proceed, I shall mention briefly something to you of the genealogy of the Messenger of Allāh, Muhammad, ﷺ the best of mankind, along with something of his conditions, his signs, his affairs and his manners up to the time of his death. I will also mention something of the caliphates of the four Caliphs ﷺ.

As for his genealogy, he was: Abul Qasim Muhammad Ibn 'Abdullāh Ibn 'Abdul Muttalib Ibn Hashim Ibn 'Abd Manāf Ibn Qusayy Ibn Kilab Ibn Murrah Ibn Ka'b Ibn Lu'ayy Ibn Ghalib Ibn Fihr Ibn Mālik Ibn An-Nadhr Ibn Kinanah Ibn Khuzaimah Ibn Mudrikah Ibn Ilyas Ibn Mudhar Ibn Nizar Ibn Ma'ad Ibn 'Adnan. This much it is agreed is authentic. As for those who came before 'Adnan, there is a difference of opinion regarding them. But there is no dispute regarding the fact that 'Adnan was descended from Ishmael, the son of Abraham ﷺ – and it was Ishmael ﷺ who was to be sacrificed, according to the correct opinion, whereas the claim that it was Isaac ﷺ is false.

There is also no dispute regarding the fact that he (the Prophet ﷺ) was born in Makkah, in the Year of the Elephant and that the Battle of the Elephant was Allāh's prelude to the coming of His Prophet and a veneration of His House. Aside from this, the companions of the elephant were Christians, People of the Scripture, and their religion was superior to that of the people of Makkah, who used to worship idols. But Allāh helped them in a manner which did not include the intervention of any human being, as a prelude to the coming of the Prophet who had been born in Makkah and in order to glorify the Sacred City.

He ﷺ was born on Monday, when eight days of Rabee' Al-Awwal had passed – this is the date which I have preferred ...^[1] It was also said that it was the tenth of that month and that it took place after twelve days had passed. He also became a Prophet on a Monday, when a few days of Rabee' ...^[2] had passed and he died on the eighth of Rabee' Al-Awwal.

Through 'Abdul Muttalib, the families of 'Ali, Ja'far, ('Aqeel...)^[3] Abu Tālib, Al-'Abbās, Al-Harith and Abu Lahab are related to him.

^[1] The rest of the sentence is blank in the original manuscript.

^[2] The rest of the sentence is blank in the original manuscript.

^[3] There is a blank space in the original manuscript at this point.

Through 'Abd Manāf the descendants of (Umayyah...)^[1] and the rest of the descendants of 'Abdu Shams, Al-Muttalib and Nawfal are related to him.

Through Qusayy, the descendants of 'Abdul 'Uzzā, 'Abdud-Dar – who were the gate-keepers of the *Ka'bah*, An-Nadhr Ibn Al-Harith – are related to him, while those descended from 'Abdul 'Uzzā included Az-Zubair Ibn Al-'Awwam, Khadeejah and Waraqah Ibn Nawfal.

Through Kilab, he ﷺ is related to the descendants of Zahrah Ibn Kilab – from whom his mother was descended, as was Sa'd Ibn Abi Waqqās and 'Abdur-Rahman Ibn 'Awf.

Through Murrah, he ﷺ shared a common ancestry with the descendants of Taim Ibn Murrah and Makhzoom Ibn Yaqazah Ibn Murrah. Those descended from Taim Ibn Murrah included Abu Bakr As-Siddeeq and Talhah Ibn 'Ubaidillah, while those descended from Banu Makhzoom included Khalid Ibn Al-Waleed and Abu Jahl Ibn Hisham.

Through Ka'b, he ﷺ was related to the descendants of 'Adiyy Ibn Ka'b – including 'Umar Ibn Al-Khattāb and Sa'eed Ibn Zaid – and the descendants of Jumah – the most well known of whom included Umayyah Ibn Khalaf, the enemy of the Messenger of Allāh ﷺ and his brother, Ubayy Ibn Khalaf, who was also an avowed enemy of the Messenger of Allāh ﷺ. He was also related through Ka'b to the descendants of Sahm – including 'Amr Ibn Al-'Ās.

Through Lu'ayy, he ﷺ is related to the descendants of 'Amir Ibn Lu'ayy – including 'Amr Ibn 'Abdi Wadd, known as the horseman of the Arabs – who was killed by 'Ali Ibn Abi Tālib – and Suhail Ibn 'Amr.

Through Ghalib, he ﷺ is related to the descendants of Taim Al-Adram (*Al-Adram* means one who is lacking).

^[1] There is a blank space in the original manuscript at this point.

Through Fihir, he shares a common ancestry with the descendants of Muharib and Al-Harith, the sons of Fihir. Included among the descendants of Al-Harith are the sons of Al-Khalj – including Abu 'Ubaidah Ibn Al-Jarrah.^[1] Fihir was the father of all of the Quraish, so all of those who are descended from his offspring are Quraishites and those who are not descended from them are not Quraishites.

Through Kinanah, he shares a common ancestry with all those who are descended from Kinanah – including the descendants of 'Abdu Manāt, Malkan, Malk, 'Amr and 'Amir – the sons of Kinanah. Descended from Banu 'Abdi Manāt are: Banu Bakr – and from Banu Bakr, Banu Ad-Deel – the people of Abul Aswad Ad-Du'li – along with Banu Mudlij, Banu Laith and Banu Adh-Dhamrah. And from Banul Harith are descended Al-Ahabeesh.

It has been said that An-Nadhr Ibn Kinanah was "Quraish", but the truth is that it was Fihir Ibn Mālik.

Through Khuzaimah, he is related to the descendants of Asad and Qarrah – and they are Al-Hoon Ibn Khuzaimah – and from Al-Hoon are descended 'Adhl, whose father was 'Adhl Ibn Al-Hoon, and Ad-Deesh – who was 'Adhl's brother – and these two tribes are known as Al-Qarrah.

Through Mudrikah, he shares a common ancestry with Banu Huzail Ibn Mudrikah – included among whom is 'Abdullah Ibn Mas'ood, the close Companion of the Messenger of Allāh ﷺ.

Through Ilyas, he is related to Banu Tameem Ibn Murrah Ibn Udd Ibn Tayikhah Ibn Ilyas, Banu Dhabbah Ibn Udd, Ar-Rabab and Muzainah – and they are Banu 'Amr Ibn Udd. They are called Muzainah with reference to their mother, Muzainah, the daughter of Kalb Ibn Wabarah.

^[1] Abu 'Ubaidah is from Banu Dhabbah Ibn Al-Harith and Al-Khalj and they trace their ancestry to their brothers, Banu Qais Ibn Al-Harith.

Through Mudhar, he shares a common descent, with the descendants of Qais 'Aylan Ibn Mudhar. It was said that 'Aylan was his horse and it was also said that it was his dog. Allāh assigned to Qais through his large offspring a great significance, for among his descendants were all of the tribes of Ghatafan Ibn Sa'd Ibn Qais 'Aylan and all of the tribes of Hawazin, Sulaim and Mazin – the two sons of Mansoor Ibn 'Ikrimah Ibn Khasafah Ibn Qais 'Aylan. From Hawazin were descended Banu Sa'd Ibn Bakr, Banu Kilab, Banu Ka'b and Banu Jusham Ibn Mu'awiyah Ibn Bakr Ibn Hawazin. And from Jusham Duraid Ibn As-Simah Ibn Ghaziyah Ibn Jusham Ibn Sa'sa'ah Ibn Mu'awiyah Ibn Bakr Ibn Hawazin. From them were descended Banu Ka'b Ibn Rabee'ah, Banu Hilal, Banu Numair, Banu Ja'dah, Banu Qushair, Banu 'Uqail Ibn Ka'b Ibn Rabee'ah and from them Banul Muntafiq Ibn 'Amir Ibn 'Uqail. Also from them were descended Banu Khafajah Ibn 'Amr Ibn 'Uqail. From Hawazin were descended Banu Salool, Banu Thaqeef Ibn Munabbih Ibn Bakr Ibn Hawazin, while from Qais 'Aylan were descended the tribes of 'Abs and Zubyan. From Zubyan came Banu Fazarah Ibn Zubyan Ibn Bagheedh and from them came 'Udwan and Bahilah. From Banu Sulaim Ibn Mansoor were descended Ra'l, Zakwan, 'Asiyyah Ibn Khufaf Ibn Imri' Al-Qais Ibn Buhthah Ibn Sulaim and Za'b Ibn Mālik Ibn Khufaf Ibn Imri' Al-Qais. It was said that Thaqeef were descended from Iyad and it was also said from the survivors of Thamood. From Banu Zubyan came An-Nabighah, the famous poet.

Through Nizar, he shared a common ancestry with Banu Rabee'ah Ibn Nizar, including Banu Asad and Dhubay'ah, the two sons of Rabee'ah and from Banu Asad, Bakr, Taghlib and 'Anz – the sons of Wa'il Ibn Qasit Ibn Hanab Ibn Afsa Ibn Du'ama Ibn Jadeelah Ibn Asad Ibn Rabee'ah. From them were descended Banu 'Abdul Qais Ibn Afsa and An-Namir Ibn Qasit and from them Banu Haneefah Ibn Lujaim Ibn Sa'b Ibn 'Ali Ibn Bakr Ibn Wa'il. From them were descended Banu 'Ajl Ibn Lujaim. From among the men of Bakr were Murrah and his two sons, Hamam and Jassas, who killed Kulaib and Tarafah Ibn Al-'Abd, the poet. From Banu Taghlib was descended Kulaib Ibn Rabee'ah, the

leader of Banu Wa'il, who was killed by Jassas, which led to the war known as the War of Al-Basoos, between Banu Bakr and Banu Taghlib. Also from Rabee'ah was descended 'Anazah Ibn Asad Ibn Rabee'ah – which included Banu 'Anazah, who were the inhabitants of Khaibar – and from Banu 'Anazah Al-Qaridhan. Also from Rabee'ah were Sudoos and Al-Lahazim.

He also shared a common ancestry through Nizar with Banu Iyad Ibn Nizar and Banu Anmar Ibn Nizar. From Banu Iyad came Ka'b Ibn Umamah, whose name was a byword for generosity and Qais Ibn Sa'idah, whose name was a byword for eloquence. And Allāh knows better.

His ﷺ Family Tree is Among the Best of Mankind

It is reported on the authority of Abu Hurairah ؓ in 'Saheeh Al-Bukhari', that the Prophet ﷺ said: "I have been sent (as a Messenger) in the best of all the generations of Adam's offspring (who were sent) one after another, until I came in this generation."

And it is reported on the authority of Wa'ilah Ibn Al-Asqa' ؓ that he said: "The Messenger of Allāh ﷺ said: "Allāh chose Kinanah from the sons of Ishmael and He chose Quraish from Kinanah and from Quraish, He chose Banu Hashim and from Banu Hashim, He chose me."

And it is reported on the authority of Ibn 'Abbās ؓ that he said: "The Messenger of Allāh ﷺ said: "Allāh created mankind and He made me among the best group of them and among the best of two factions; then He selected the tribes and placed me in the best tribe. After that, He selected the houses and He placed me in the best of their houses. So I am the best of them in creation and I am from the best house." Narrated by At-Tirmizi, who said that it is *hasan* ^[1]

^[1] *Hasan*: Sound.

In a *Hadith* narrated by At-Tabarani on the authority of Ibn 'Umar ؓ, it is reported that the Prophet ﷺ said: "Allāh chose His creation and from them He chose the sons of Adam, then from the sons of Adam, He chose the Arabs, then He chose me from the Arabs, so I am from the chosen of the chosen. Whoever loves the Arabs, I will love him and whoever hates the Arabs, I will hate him."

His ﷺ Father and Mother and the Signs of His Coming

As for 'Abdullah, the father of the Messenger of Allāh ﷺ, he was the son of 'Abdul Muttalib, who was mentioned earlier. 'Abdullah was the best of the sons of 'Abdul Muttalib and the most virtuous of them and was loved dearly by his father. Most agree that he died while the Prophet ﷺ was still in the womb, but it was also said that he died when the Messenger of Allāh ﷺ was two months old. All that 'Abdullah left when he died was five camels and an Abyssinian slave-girl, whose name was Barakah and whose agnomen was Umm Ayman and she was his nurse.

His mother was Aminah Bint Wahb Ibn 'Abd Manāf Ibn Zuhrah Ibn Kilab.

He ﷺ was born when eight days of Rabee' Al-Awwal had passed – and it was also said that he was born on the tenth and on the twelfth – on a Monday. Al-Baihaqi narrated that he was born circumcised and with his umbilical cord cut. Al-'Abbās ؓ said: "'Abdul Muttalib – his grandfather – was delighted with him, favoured him and he said: "This boy will have a very important role to play (when he grows up)." Al-Baihaqi also said that on the night when the Messenger of Allāh ﷺ was born, the palace of Kisra convulsed and fourteen galleries collapsed, that the sacred fire of the Magians – which had burned continuously for a thousand years – was extinguished, and Lake Sawah dried up.^[1] There is an indication

^[1] Translator's note: According to scholars, there is some doubt regarding the authenticity of these stories.

in the collapse of these fourteen galleries that the number of (Persian) kings was equal to the number of galleries. Ten of them ruled within four years, while the rest ruled until the Caliphate of 'Uthmān ؓ.

Ahmad and others narrated on the authority of Al-'Irbadh Ibn Sariyah ؓ that the Prophet ﷺ said: "I am the slave of Allāh mentioned in the oldest scriptures. Truly Allāh made me the Seal of prophets while Adam was between water and clay; and I will acquaint you with the explanation of that: (I am the answer to) the supplication of my father, Abraham and the glad tidings of Jesus to his people, the vision which my mother had, that light was emitted from her, a light by which the palaces of Ash-Sham were illuminated – and such a light is seen by the mothers of the believers."^[1]

And it is reported on the authority of Maisirah Adh-Dhabbi ؓ that he said: "I said: "Oh, Messenger of Allāh! When were you a Prophet?" (in another version: When were you ordained as a Prophet?) He said: "When Adam was between spirit and body."

And Ibn Sa'd narrated that the mother of the Messenger of Allāh ﷺ said: "When I gave birth to him, a light was emitted from my private parts by which the palaces of Ash-Sham were illuminated. And when I gave birth to him, he was clean, without being soiled in any way." This was indicated by Al-'Abbās Ibn 'Abdul Muttalib, his poetry, where he said:

When you were born, the earth was irradiated,
And the horizon was illuminated by your light,
And we are in that illumination and light,
And the paths of righteousness are traversed.

The author of '*Al-Lata'if*', said: "The emanation of this light was an indication of the light which he was bringing, by which the people of the earth were guided, and by which the darkness of polytheism was removed, as Allāh, Most High says:

^[1] This wording is recorded by At-Tabarani. The wording with Ahmad is: "was seen by all of the mothers of the Prophets."

﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ۝ يَهْدِي بِهِ اللَّهُ
مَنِ اتَّبَعَ رِضْوَانُكُمْ سُبُلَ السَّلَامِ﴾

"Indeed, there has come to you from Allāh a light (Prophet Muhammad ﷺ) and a plain Book (this Qur'ān). Wherewith Allāh guides all those who seek His Good Pleasure to ways of peace,..."^[1]

As for the illumination of Busra by this light which emanated from him, it is an indication of the special significance given to it by the light of his Prophethood; for it is the abode of his kingdom, as mentioned by Ka'b: "In the early books, it is written: "Muhammad is the Messenger of Allāh; his birthplace was Makkah, the sanctuary to which he fled was Yathrib^[2] and his kingdom was in Ash-Sham." For this reason, he was carried on his miraculous night journey to Ash-Sham, to Bait Al-Maqdis, and also Abraham ؑ migrated to Ash-Sham, and there Jesus, the son of Mary ؑ will descend, and it is also the land where the people will be gathered (on the Day of Resurrection)

His Wet-Nursing by Thuwaibah, the Freed Slave of Abu Lahab

He ﷺ was breast-fed by Thuwaibah, the freed slave of Abu Lahab. He emancipated her when she brought him the glad tidings of the birth of the Prophet ﷺ. Abu Lahab was seen in a dream after his death and he was asked: "How is your situation?" He replied: "I am in the Fire, but the punishment has been lightened for me every Monday, when I suck water from between these two fingers of mine..." and he indicated the tip of his finger. He continued: "That is because I freed Thuwaibah when she gave me the glad tidings of the birth of the Prophet ﷺ and informed me that she was breast-feeding him."

^[1] *Sūrah Al-Ma'idah* 5:15-16.

^[2] Yathrib: The name for Al-Madinah in the *Jahiliyyah*.

Ibn Al-Jawzi said: "If it is the case with Abu Lahab, the disbeliever who was disparaged in the Qur'ān, that he was recompensed for his happiness on the night of the Prophet's birth ﷺ, then what of the Believer from his nation, who affirms Allāh's Oneness and who is happy at his birth?"

So Thuwaibah was the first woman to breast-feed him after his mother, with the milk of her son, Masrooh. At the same time, she also breast-fed Hamzah, the uncle of the Prophet ﷺ with the milk of her son, Masrooh and Abu Salamah Ibn 'Abdul Asad Al-Makhzoomi. After that, he ﷺ was breast-fed by Haleemah As-Sa'diyyah.

The Opening of His ﷺ Belly and His Chest

Four years after he was born, it is reported that two angels opened up his belly, removed his heart, and that they then opened up his heart and removed a black clot from it, and one of them said: "Weigh him against ten men from his nation." So he did and he outweighed them. Then he continued to increase them until they reached a thousand, then the first one said: "By Allāh, if you were to weigh him against the whole of his nation, he would outweigh them."

It was reported that his noble chest was opened on another occasion, when Gabriel ﷺ came to him with the Revelation in Hira' Cave and it was reported that it was opened on another occasion, at the time of his miraculous Night Journey (*Al-Isra'*). It was also reported that his chest was opened when he was ten years old and it was reported that he was stamped with the seal of Prophethood between his shoulders and that the aroma of musk could be smelled from it and that it was like the button on the curtain of a bride's canopy. This was mentioned by Al-Bukhari. In '*Saheeh Muslim*', it was reported that it was in the shape of a fist, with spots like black warts on it and it was high up on his (left) shoulder. It was also reported that it was near the cartilage of his left shoulder^[1] and also that it was on his right shoulder.

^[1] Narrated by At-Tirmizi and Ahmad.

It is also narrated by Muslim that it was "like a pigeon's egg...", while in '*Ash-Shama'il*', it was reported that it was "a protruding lump of flesh." In '*Sunan At-Tirmizi*' and '*Dala'il Al-Baihaqi*', it was said that it was "like an apple." Regarding the saying that it was like the button on a bride's canopy, An-Nawawi said that it is an abode like a tent, which has large buttons and buttonholes. This is the correct explanation. As for the saying that it was like a fist, it means in the shape of a fist when the fingers are clenched. As regards the spot, it is a mole or a birthmark on the skin. In the *Hadith* of 'Utbah Ibn 'Abd As-Sulami, narrated by Ahmad and At-Tabarani, it was reported that when the angels opened up his chest, one of them said: "Stitch him up," so he stitched him up and sealed him with the seal of Prophethood.

The Death of His Mother and Grandfather

His mother died when he was not yet seven years old, after setting out on a journey to visit her maternal uncles in Banu An-Najjar (in Al-Madinah). She had set out with him and his nurse, Umm Ayman, who then brought him back to Makkah after her death, where his grandfather, 'Abdul Muttalib became his guardian. He was extremely affectionate towards – even more so than towards his own sons – and he was never apart from him. No one would dare sit on his mattress with him – out of respect for him – except the Messenger of Allāh ﷺ. Some people – who were trackers – from the tribe of Banu Mudlij came to Makkah and when they saw him, they said to his grandfather: "Take care of him, for we have not seen any feet resembling the feet in *Al-Maqam*^[1] as much as his feet do." Upon hearing this, 'Abdul Muttalib said to Abu Tālib: "Heed what they say and take care of him."

^[1] *Al-Maqam*: That is, *Maqam Ibraheem*, the place where Abraham ﷺ stood when he and his son, Ishmael ﷺ were constructing the House of Allāh in Makkah.

His grandfather, 'Abdul Muttalib died when he was eight years old, but before he died, he entrusted him to the care of his uncle, Abu Tālib. Ibn Ishaq said: "' Abdul Muttalib was one of the leaders of the Quraish, who used to keep his covenants and who possessed the most noble of attributes. He loved the poor and would serve the *Hajj* pilgrims. He even used to feed the wild animals and birds that lived on the tops of the mountains and he would feed the hungry in times of famine and suppress the unjust."

'Abdul Muttalib's mother was Salma Bint Zaid, from Banu An-Najjar. His father, Hashim Ibn 'Abd Manāf married her and then he departed for Ash-Sham, leaving her with her family. She was pregnant at that time with 'Abdul Muttalib. While in Gaza, Hashim died, then Salma gave birth to 'Abdul Muttalib and called him Shaibah. When he had grown, Hashim's younger brother Al-Muttalib came for him, to bring him to Makkah, but his mother refused to let him go. He said to her: "He will inherit the kingdom of his father." So she gave her permission and he took him to Makkah. The people there said: "This is 'Abdul Muttalib." He said: "Woe to you! He is only the son of my brother, Hashim." Thus 'Abdullah inherited that which his father had inherited and undertook for his people the tasks which his father before him had undertaken. He behaved towards them with a nobility which no one among his ancestors had shown, and they loved him, and held him in high esteem. He had ten sons, the eldest of whom was Al-Harith, who died during the life of his father. Of Al-Harith's sons, Rabee'ah and Abu Sufyan – whose name was 'Abdūllah – embraced Islām on the day of the conquest of Makkah. Another of 'Abdul Muttalib's sons was Az-Zubair Ibn 'Abdul Muttalib – 'Abdullah's brother – but he did not live to see the advent of Islām. Of his children, those who embraced Islām were 'Abdullah and Dhuba'ah. Also among 'Abdul Muttalib's sons was Abu Tālib – whose name was 'Abd Manāf – and it was said that he was a half brother of 'Abdullah. He witnessed the advent of Islām, but he did not embrace Islām. His sons were Tālib, 'Aqeel, Ja'far and then 'Ali. Each of them were ten years apart in age; the eldest was Tālib, then 'Aqeel, then Ja'far. Also among 'Abdul Muttalib's sons was Abu Lahab, who died in the aftermath of the

Battle of Badr. His sons were 'Utaibah – against whom the Prophet ﷺ supplicated – who was killed by a wild animal –, 'Utbah, Mu'attab – both of whom embraced Islām on the day of the conquest of Makkah. Also among 'Abdul Muttalib's sons were Hamzah and Al-'Abbās – both of whom embraced Islām.

Another of 'Abdul Muttalib's sons was 'Abdullah, the father of the Prophet ﷺ, who was the only child born to him and his wife, Aminah.

'Abdul Muttalib also had six daughters: Al-Baidha', Umm Hakeem, whom Kuraiz Ibn Rabee'ah Ibn Habeeb Ibn 'Abdi Shams married. She bore him a son, 'Amir, the father of 'Abdullah Ibn 'Amir – who was renowned for his generosity – and a number of daughters, including: Arwah, whom 'Affān Ibn Abi Umayyah married. She bore him a son, 'Uthmān Ibn 'Affān ؓ. After Affān, she was married to 'Uqbah Ibn Abi Mu'ait and she bore him a son, Al-Waleed. She lived until the Caliphate of her son, 'Uthman ؓ. Another of 'Abdul Muttalib's daughters was Barraah, Umm Abi Salamah Ibn 'Abdul Asad Al-Makhzoomi. Another of his daughters was 'Atikah, Umm 'Abdullah Ibn Abi Umayyah. There is some difference of opinion among scholars as to whether or not she embraced Islām. Another of his daughters was Safiyyah, Umm Az-Zubair, who embraced Islām and emigrated to Al-Madinah. Another was Arwah Umm Ali Jaish 'Abdillah, Abu Ahmad, 'Ubaidullah, Zainab and Hamnah.

His grandfather, 'Abdul Muttalib died aged a hundred and ten years, when the Prophet ﷺ was eight years old – although it was also said that he was older. After his death, Abu Tālib took over the guardianship of the Prophet ﷺ, as he had been requested to do by 'Abdul Muttalib before his death, due to the fact that he was the full brother of 'Abdullah. Al-Waqidi^[1] said: "Abu Tālib was the guardian of the Messenger of Allāh ﷺ from the time when he was eight years old until the tenth year of the Prophetic Mission; for forty-three years, he protected him, cared for him, defended him and treated him with kindness."

^[1] Translator's note: Muhammad Ibn 'Umar Al-Waqidi is an extremely unreliable reporter, having been described by Ash-Shafi'i, Malik and others as a liar, who fabricated narrations.

Seeking Rain Through Him When He ﷺ Was a Child

Ibn 'Asakir narrated on the authority of Julhamah Ibn 'Urfatah that he said: "I came to Makkah during a drought and the Quraish said: 'Oh, Abu Tālib! The valley is dry and our families are starving, so come and pray for rain.' So Abu Tālib went out, accompanied by a boy who was like a sun emerging from black clouds on an overcast day; Abu Tālib took the boy and stood with him with his back to the wall of the *Ka'bah*. The boy pointed with his finger towards the small, scattered clouds which were in the sky and the clouds gathered from all directions. The rain fell heavily and caused the flow of springs and growth of plants in the town and the country." It was regarding this that Abu Tālib said:

"White (of countenance), he prayed for the clouds by his face, He is the refuge of orphans and the protector of widows."

It was also said that the meaning of the second verse is that he fed the hungry in times of hardship, and prevented the widows from becoming lost and from want. And it was said that the word (Aramil) used in the verse carries a wider meaning: needy men and women.

His ﷺ Departure to Ash-Sham With His Uncle and What Baheera Said of Him

Ibn Ishaq said: "The Messenger of Allāh ﷺ was with his mother, Aminah and with his grandfather, 'Abdul Muttalib under Allāh's Care and Protection and He caused him to grow, like a fine plant, acquiring the nobility of character which He willed for him. When he was twelve years old, he set out with his uncle, Abu Tālib on a journey to Ash-Sham. They travelled on until they reached Busra, where he was seen by Baheera, the monk – whose real name was Jarjees. By his attributes he recognized him, and he said, taking him by the hand: 'This is the master of the worlds. He has been sent by Allāh as a mercy to the worlds.' Abu Tālib asked him: 'How do you know that?' He replied: 'When you approached from Al-'Aqabah,

every single rock and tree prostrated itself to him, and they do not prostrate except to a Prophet; and I know him by the Seal of Prophethood, which is below the cartilage of his left shoulder, shaped like an apple. We find mention of him in our Scriptures.' He asked Abu Tālib to return him to Makkah, out of fear that the Jews would harm him." This *Hadīth* was also narrated by Ibn Abi Shaibah and it is mentioned in it that there was a cloud above him, sheltering him from the heat of the sun.

His Business Trip to Ash-Sham on Behalf of Khadeejah ﷺ

Then he set out on another occasion, accompanied by Maisirah, the servant of Khadeejah ﷺ for the purpose of trading on her behalf. They travelled on until they reached the market of Busra – and at that time, he was twenty-five years old – where he sat in the shade of a tree, upon which, Nastoor, a monk said: "No one has sat under that tree except a Prophet." Maisirah also observed that in the hottest part of the day, two angels sheltered him from the sun. When they returned to Makkah, it was midday and Khadeejah ﷺ was in a house on a hill that she owned, so she observed the Messenger of Allāh ﷺ approaching on his camel, while two angels shaded him." This was mentioned by Abu Nu'aym.

His Marriage to the Mother of the Believers, Khadeejah ﷺ

The Messenger of Allāh ﷺ married Khadeejah ﷺ after that. She had been married to Abu Ihabah Ibn Zurarah At-Tamimi, then she was married by 'Ateeq Ibn 'A'iz Al-Makhzoomi. She bore him a child named Hind. Khadeejah was forty years old when she was married to Allāh's Messenger ﷺ. To the Messenger of Allāh ﷺ she bore sons and daughters; indeed, she bore all of his children, except Ibrahim, who was from Mariyah the Copt. His male children were: Al-Qasim, from whom he took his agnomen, who was the eldest son, but he lived for only a few days; he was born before the start of the Prophetic Mission. She also bore him two other sons, but there

is some difference of opinion regarding their names. In addition, she bore him 'Abdullah, At-Tayyib and At-Tahir.

As for Ibrahim, he was born to him in Al-Madinah and he lived for a year and ten months, then he died three months before the death of the Prophet ﷺ, on a day when an eclipse took place.

His daughters were four in number: Zainab – who was married to Abul 'As Ibn Ar-Rabee', the nephew of Khadeejah ﷺ, who died during the Caliphate of 'Umar ﷺ. She bore him 'Ali, who died in adolescence. Umamah, the daughter of Zainab, who was married to 'Ali Ibn Abi Talib ﷺ after the death of Fatimah ﷺ, but she did not bear him any children. He died, leaving her a widow and she was then married by Al-Mugheerah Ibn Nawfal Ibn Al-Harith Ibn 'Abdul-Muttalib ﷺ. She died while married to him, without bearing him any children. Zainab died during the life of her father ﷺ. The Messenger of Allāh ﷺ had a daughter named Ruqayyah, who was only married to 'Uthmān Ibn 'Affān ﷺ. She bore him a son who died at the age of four. Ruqayyah died approximately three days after the Battle of Badr. The Messenger of Allāh ﷺ also had a daughter named Fatimah, she was married to 'Ali Ibn Abi Talib. She bore him Al-Hasan, Al-Husain, Zainab, Umm Kulthoom, and a son named Al-Muhassin ﷺ who died while still young. Zainab was married to 'Abdullah Ibn Ja'far Ibn Abi Talib. She bore him 'Ali Ibn 'Abdullah who had offspring. Umm Kulthoom was married to 'Umar Ibn Al-Khattāb ﷺ. Fatimah died six months after the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ also had a daughter named Umm Kulthoom, and she was the youngest of his daughters. She was briefly married to 'Utbah Ibn Abi Lahab who divorced her. She was later married to 'Uthmān Ibn 'Affān ﷺ then she died while with him, not having borne him any children, during the lifetime of the Messenger of Allāh ﷺ.

Khadeejah ﷺ was the first woman the Prophet ﷺ married and she was the first of his wives to die. He did not marry any other woman during her lifetime. On one occasion, Gabriel ordered the Prophet ﷺ to deliver greetings of peace to her from her Lord.^[1]

^[1] Narrated by Al-Bukhari, Muslim, At-Tirmizi, Ibn Majah and Ahmad.

His Devotions in Hira' Cave

Then a love of solitude was bestowed on him and he began to worship his Lord alone in Hira' Cave. He detested the worship of idols and the religious practices of his people more than anything. Allāh caused him to become the best of his people in virtue and morality, the best of them in neighbourliness, the greatest of them in clemency and the most truthful of them in speech – indeed, he was known to his people as "Al-Ameen",^[1] due to the righteous moral character which Allāh had bestowed on him and his pleasing traits. When he was thirty-five years old, the Quraish undertook the restoration of the Ka'bah.

The Situation in Makkah and the Appearance of Qusai Before Quraish

The scholars of *Seerah* say that responsibility for the affairs of the House of Allāh and its custodianship passed to the offspring of Ishmael ﷺ after his death, then they were overcome by their uncles from Jurhum. The responsibility remained in their hands, until they defiled its sanctity, devouring the sacrificial animals brought there, and oppressing those who visited Makkah. When Banu Bakr Ibn 'Abdi Manāt Ibn Kinanah and Ghabshan of Khuza'ah observed this, they joined forces in order to fight against them and expel them from Makkah. To which end, they declared war on them and fought them, defeating them and driving them out of Makkah. During the *Jahiliyyah*,^[2] injustice and tyranny never remained for very long in Makkah; anyone guilty of tyranny would be removed by Allāh and any ruler who defiled its sanctity would be destroyed. It was said that it was known as Bakkah^[3] because the necks of tyrants were struck

^[1] *Al-Ameen*: The Trustworthy.

^[2] *Jahiliyyah*: The times of ignorance, prior to the advent of Islām.

^[3] See *Sūrah Ali 'Imran* 3:96.

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Chapter

The Battle of Uhud

Uhud is a well known mountain which lies less than one *Farsakh*^[1] from Al-Madinah. It was known as Uhud due to its being alone and cut off from the other mountains in the area. It is also known as Zu 'Ainain; it was said in '*Al-Qamoos*': (It is known as) Zu 'Eenain and Zu 'Ainain, Mount Uhud. And it is this mountain of which the Messenger of Allāh ﷺ said: "Uhud is a mountain which loves us and which we love."^[2] It was here that the famous battle took place, on a Saturday, according to the consensus of the scholars, when eleven nights of Shawwal had passed. It was also said that it took place when seven nights of the month had passed and also in the middle of the month. It was reported from Mālīk that it took place one year after the Battle of Badr. It was also reported from him that it took place thirty-one months after the *Hijrah*.

The cause of it, according to Ibn Ishaq, who reported from his *Shaikhs*, and according to Mūsā Ibn 'Uqbah, who reported on the authority of Ibn Shihab, and Abul Aswad, on the authority of 'Urwah, and (according to) Ibn Sa'd, - they and others who

[1] *Farsakh*: Approximately three miles.

[2] Translator's note: Narrated by Al-Bukhari, Muslim, At-Tirmizi, Ibn Majah, Ahmad and Malik.

reported with them said: "When the Quraish returned to Makkah from Badr, their notables having been killed, and Abu Sufyan returned with his caravan, 'Abdullah Ibn Abi Rabee'ah and a number of those whose fathers, brothers and sons had been killed in the Battle of Badr said: "Oh, people of the Quraish! Muhammad has wronged you and killed the best of you, so support us with this wealth so that we can make war against him (they referred to the caravan of Abu Sufyan and those who had goods in it), that haply, we may avenge ourselves against him." They agreed to this and sold the caravan and its contents, which consisted of a thousand camels and fifty thousand *Deenars* in money. According to Ibn Ishaq and others, Allāh, Most High revealed the following Verse about them:

﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُفْزَنُهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ﴾

"Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allāh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome..."^[1]

When the Quraish had gathered their forces for war with the Messenger of Allāh ﷺ, Al-'Abbās Ibn 'Abdul Muttalib wrote a letter, informing the Messenger of Allāh ﷺ of their plans. Abu Sufyan set out with his army and travelled on until they reached the middle of the valley, from the Uhud side, opposite Al-Madinah. Their forces numbered approximately three thousand, including the Quraish, their allies and the Ethiopian mercenaries they had employed. They brought their women with them, so that they would not run away. This took place in Shawwal, in the third year following the *Hijrah*. When the Messenger of Allāh ﷺ heard of their approach, and the Muslims had encamped, he said to them: "By Allāh, I have seen something good (in a dream): I saw a cow being slaughtered, I saw a notch in the

^[1] *Sūrah Al-Anfal* 8:36.

blade of my sword, and I saw that I had inserted my hand into a strong coat of mail. I interpreted it as meaning Al-Madinah. As for the cow, it means people from among my Companions who will be killed. As for the notch in my sword, it is a man from my family will be killed.^[1] So if you consider that we should remain in Al-Madinah and leave them where they have encamped (then we will do so) and then if they stay in an evil predicament, you may remain, while if they enter the city, we shall fight them therein and fire on them from the rooftops." 'Abdullah Ibn Ubayy agreed with him and said that this was the best plan, but a number of the most eminent Companions, who had missed the opportunity to take part in the Battle of Badr hastened forward and said: "Oh, Messenger of Allāh! We have been hoping that this day would come. Go out to meet our enemies, so that they do not think that we are afraid of them." The Messenger of Allāh ﷺ led the people in the Friday prayer, then he admonished them, and commanded them to hold fast and to strive hard, and he informed them that they would be victorious, so long as they remained patient. Then he ordered them to prepare themselves to fight the enemy. Upon hearing his words, the people were happy. Then after they had mobilized and made all preparations, and the inhabitants of Al-'Awali had arrived, he led them in the 'Asr prayer. After that, he went into his house, accompanied by two of his Companions, Abu Bakr and 'Umar ؓ, who dressed him and helped him put on his armour. The people waited outside for him to emerge, and Sa'd Ibn Mu'az and Usaid Ibn Hudhair ؓ said to them: "You have forced the Messenger of Allāh ﷺ to go out and fight, so leave the matter up to him." Then the Messenger of Allāh ﷺ came out, and he had put on his armour and donned his sword. Upon seeing him, all of them regretted what they had done, and they said: "We should not have contradicted you, so do as you wish." He replied: "It is not fitting for a Prophet once he has put on his armour to remove it until Allāh has decided between him and his enemies."

^[1] Translator's note: Al-Bukhari and Muslim narrated something very similar.

In the *Hadith* of Ibn 'Abbās ؓ, narrated by Ahmad and An-Nasa'i and authenticated by Al-Hakim it is reported in a manner similar to that of Ibn Ishaq.

The Messenger of Allāh ﷺ divided his army into three battalions, one which was led by Usaid Ibn Hudhair, the second by 'Ali Ibn Abi Tālib, or it was said: Mus'ab Ibn 'Umair and the third was that of Al-Khazraj, led by Sa'd Ibn 'Ubadah. The Muslims had one hundred men in armour. The two Sa'ds rode in front of the army, because they were fully armoured. The Messenger of Allāh ﷺ appointed Ibn Umm Maktoom ؓ to take charge of the affairs of Al-Madinah. He ﷺ set out under cover of darkness, just before dawn, having sent back some of the Muslims due to their tender years, including Usamah Ibn Zaid, Ibn 'Umar, Zaid Ibn Thabit, Abu Sa'eed Al-Khudri, Al-Bara' Ibn 'Azib, Zaid Ibn Arqam, 'Arabah Ibn Aws and 'Amr Ibn Hazm ؓ. These are the names reported by a number of the scholars of *Seerah*, including Ibn Ishaq, who said that Al-Bara' Ibn 'Azib ؓ was one of those sent back by the Messenger of Allāh ﷺ on that day. Those who held that he was old enough to take part in the battle replied that Samurah Ibn Jundub and Rafi' Ibn Khadeej were aged fifteen years. The Muslim army numbered a thousand men, or it was said: nine hundred, while the pagans numbered three thousand men, including seven hundred in full armour, two hundred cavalry and a thousand camels.

The Messenger of Allāh ﷺ arrived at Uhud and 'Abdūllah Ibn Ubayy turned back with approximately one third of the army from among his followers from his tribe, saying: "He disobeys me and listens to others." 'Abdūllah Ibn 'Amr Ibn Haram ؓ, the father of Jābir ؓ followed them, scolding them and inciting them to return, saying: "Come and fight in Allāh's Cause!" They said: "If we though that you would fight, we would not return." Upon hearing this, 'Abdūllah ؓ turned his back on them and cursed them. Some people from among the *Ansār* asked the Prophet ﷺ if they might seek help from their allies among the Jews, but he refused. He marched to the lava plains of Banu Harithah and said: "Who will lead us to the Quraish by a circuitous route?" One of the *Ansār* volunteered and led them until he reached a garden owned by one

of the hypocrites, who was a blind man. He stood and threw dust in the faces of the Muslims and said: "I do not permit you to enter my garden, if you are the Messenger of Allāh." The people rushed towards him, in order to kill him, but the Messenger of Allāh ﷺ said: "Do not kill him, for both his eyes and his heart are blind." The Messenger of Allāh ﷺ marched on until he reached the ravine of Uhud on the high ground of the valley, and placed his back towards Mount Uhud. He forbade the men from fighting until he gave the command, then on the Saturday morning, he prepared for battle. He had seven hundred men with him, fifty of them horsemen. He appointed 'Abdullah Ibn Jubair in charge of the archers, who were fifty in number, and he said: "If you see us being killed, do not abandon your place until I send word to you to do so; and if you see us routing the enemy and trampling them underfoot, do not abandon your place until I send word to you to do so." This is how it was narrated by Al-Bukhari, in the *Hadith* of Al-Bara' ؓ. In the *Hadith* of Ibn 'Abbās ؓ narrated by Ahmad, At-Tabarani and Al-Hakim, it was reported that he placed them in a location, then he said: "Protect our backs, and if you see us being killed, do not leave; if you see us capturing booty, do not join in with us." He appointed Az-Zubair Ibn Al-'Awwam in charge of one flank of the army, and Al-Munzir Ibn 'Amr in charge of the other flank. The Messenger of Allāh ﷺ wore two coats of chain mail on that day. The Quraish prepared their forces for battle, appointing Khalid Ibn Al-Waleed in charge of their right flank and 'Ikrimah Ibn Abi Jahl in charge of their left flank.

Ibn Ishaq said: "The Messenger of Allāh ﷺ said: 'Who will take this sword and fulfill its right?' Some men stepped forward to take it, but he withheld it from them until Abu Dujanah Simak Ibn Kharashah ؓ came towards him and he said: 'And what is its right, oh, Messenger of Allāh?' He ﷺ replied: 'That you smite the faces of the enemy with it until it bends.' Abu Dujanah ؓ said: 'I will take it and fulfill its right, oh, Messenger of Allāh!' So he gave it to him. Abu Dujanah ؓ was a brave man and a boastful warrior, and when the Messenger of Allāh ﷺ observed him strutting, he said: 'This is a gait which Allāh detests, except in circumstances such as these.'"

So the two sides fought until the battle became heated, and Abu Dujanah ﷺ fought on until he had advanced deep into the enemy's ranks. Hamzah Ibn 'Abdul Muttalib ﷺ, the Lion of Allāh and the Lion of Allāh's Messenger ﷺ fought fiercely until he had killed Artah Ibn 'Abd Sharahbeel Ibn Hashim Ibn 'Abd Manāf Ibn 'Abdid-Dar. Hanzalah *Al-Ghaseel*^[1] encountered Abu Sufyan Ibn Harb, and just as he had overwhelmed him, he was seen by Shadad Ibn Al-Aswad Ibn Shu'oob Al-Laithi and he killed him. The Messenger of Allāh ﷺ said: "Verily, Hanzalah is being washed by the angels." They asked his wife, Jameelah ﷺ, the sister of 'Abdullah Ibn Ubayy about this, and she said: "When he left (for battle), he was in a state of ritual impurity (*Janabah*)."¹ The Messenger of Allāh ﷺ said: "This is why the angels washed him." It is based upon this that some of the scholars said that the body of the martyr should be washed if he was in a state of *Janabah*, following the example of the angels.

The first to step forward to do battle on that day was Abu 'Amir *Al-Fasiq* (the transgressor), who had been the leader of Al-Aws during the *Jahiliyyah* and who, when Islām came, rejected it and declared his enmity towards the Messenger of Allāh ﷺ, leaving Al-Madinah and going to the Quraish, in order to incite them against the Messenger of Allāh ﷺ, as we have mentioned earlier. He promised them that when his tribe saw him, they would obey him and go over to his side. He was the first to encounter the Muslims on that day, and he called to his tribe and identified himself to them, but they said: "May Allāh not console any eye by seeing you, oh, transgressor!" He said: "My people have been afflicted by evil after me." Then he fought the Muslims fiercely. The watchword of the Muslims was "*Amit!*" (kill) and Abu Dujanah, Talhah Ibn 'Ubaidillah, the Lion of Allāh and the Lion of the Messenger of Allāh ﷺ, Hamzah Ibn 'Abdul Muttalib, 'Ali Ibn Abi Tālib, An-Nadhr Ibn Anas and Sa'd Ibn Ar-Rabee' ﷺ fought valiantly. In the early part of the day, the battle went in the Muslims' favour; they struck the enemy with their swords and

^[1] *Al-Ghaseel*: He has been washed.

they were put to flight, turning on their heels and running, until they reached their womenfolk. In the *Hadīth* of Al-Bara' ﷺ, narrated by Al-Bukhari in his '*Saheeh*', it is reported that he said: "When we met them, they fled, and I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying: 'The booty, the booty! Your companions are victorious, so what are you waiting for?' 'Abdullah Ibn Jubair ﷺ said: 'Have you forgotten what the Messenger of Allāh ﷺ said to you?' They replied: 'By Allāh, we will go to the people (i.e. the enemy) and collect our share from the war booty.' But when they went to them, they were forced to turn back defeated."^[1] In the *Hadīth* of 'Āishah ﷺ, also narrated by Al-Bukhari, it was reported that she said: "On the day of Uhud, the pagans were defeated. Then *Iblīs* – may Allāh's Curse be upon him – cried loudly: 'Oh, slaves of Allāh! Beware of what is behind!' On that, the front ranks of the (Muslim) forces turned their backs and started fighting with the rear ranks. Huzaifah looked, and on seeing his father, Al-Yaman, he shouted: 'Oh, slaves of Allāh! My father, my father!' But by Allāh, they did not stop till they had killed him. Huzaifah said: 'May Allāh forgive you.' (The sub-narrator, 'Urwah, said: "By Allāh, Huzaifah continued asking Allāh's Forgiveness for the killers of his father until he met Allāh (i.e. until he died)."¹ Other aside from Al-Bukhari mentioned that the Messenger of Allāh ﷺ wanted to pay blood money for him, but Huzaifah said: "I give it as a charity to the Muslims." This increased him in virtue in the eyes of the Messenger of Allāh ﷺ. Ahmad and Al-Hakim narrated on the authority of Ibn 'Abbās ﷺ that as they retreated, they became mixed with the pagans, and the two armies became confused, and unable to distinguish who was the enemy, causing the Muslims to kill one another. In another narration, it was said that Khalid Ibn Al-Waleed and those with him looked at the gap in the Muslims' defences on the side of the

^[1] Translator's note: The first part of this story, up to the words: "The booty! The booty!" was narrated by Al-Bukhari in the 'Book of Military Expeditions', the rest of it was narrated by him in the 'Book of Fighting for the Cause of Allāh'.

mountain, and the small number of men there, and drove his horse towards it, followed by 'Ikrimah Ibn Abi Jahl, and they attacked the remaining archers and killed them, including their commander, 'Abdullah Ibn Jubair ؓ. Ibn Ishaq narrated on the authority of Az-Zubair ؓ that he said: "By Allāh, I found myself looking at the servants of Hind Bint 'Utbah and her companions, gathering up their skirts and fleeing, and no one was there to prevent us from capturing them." Then the archers turned towards the (pagan) army when we routed them, and they turned their backs to the (pagan) cavalry, and they came up on us from behind. Then someone called out: "Muhammad has been killed!" Upon hearing this, we retreated and the enemy turned around and advanced upon us, after we had killed the holders of the (pagan) standard and one of them remained to take it up. The standard had remained on the ground until 'Umrah Bint 'Alqamah Al-Harithah took it up and raised it for the Quraish, upon which they gathered around it. The standard had been in the hands of Sawab, an Abyssinian slave belonging to Banu Abi Talhah, and he was the last to take it; he fought with it until his hands were cut off, then he knelt down and held the banner to his chest and his neck until he was killed, and all the while he held it, he was saying: "Oh, Allāh! Have I been pardoned?" Then the Muslims were put to flight and the enemy killed a number of them. It was a day of trial and testing in which Allāh honoured many of them with martyrdom. The enemy fought on until they reached the Messenger of Allāh ﷺ and he was hit by a stone, causing him to fall on his side and breaking his incisor, cutting his face and splitting his lower lip. The person who hit him was 'Utbah Ibn Abi Waqqas. He fell into one of the holes which had been dug by Abu 'Amir Al-Fasiq in order to trap the Muslims. 'Ali ؓ took him by the hand and Talhah Ibn 'Ubaidullah ؓ raised him until he was standing. The person who injured him was 'Abdullah Ibn Qami'ah, and it was he who cut his face. At-Tabarani said that it was he who cut the Messenger of Allāh ﷺ and broke his incisor, saying as he did so: "Take this! I am Ibn Qami'ah." The Messenger of Allāh ﷺ replied, wiping the blood

from his face: "May Allāh humiliate you." And Allāh set a mountain goat on him which continued to ram him with its horns until it broke him into pieces.

Ibn 'A'iz reported from Al-Awza'i that he said: "We were informed that when the Messenger of Allāh ﷺ set out on the day of the Battle of Uhud, he took a piece of cloth and began to wipe his blood away, and he said: 'If anything should fall from me to the ground, punishment will descend upon them from the heaven.' Then he said: 'Oh, Allāh! Forgive my people, for they know not.'" Nafi' Ibn Jubair said: "I heard a man from among the *Muhajirūn* saying: 'I took part in the Battle of Uhud and looked at the arrows which came from every direction, and the Messenger of Allāh ﷺ was in the middle of them, but they were all diverted from him, and I saw 'Abdullah Ibn Shihab Az-Zuhri saying on that day: "Show me where Muhammad is, for if he escapes, may I never escape!" The Messenger of Allāh ﷺ was heading towards Uhud and he passed by him. Upon witnessing this, Safwan rebuked him, but he said: "By Allāh, I did not see him! I swear by Allāh that he is protected from us!" So four of us set out and we made an agreement and a covenant that we would kill him, but we were unable to do so.'"

Ibn Ishaq narrated on the authority of Humaid At-Taweel, who narrated on the authority of Anas Ibn Mālik ؓ, that he said: "The incisor of the Prophet ﷺ was broken on the day of the Battle of Uhud, his face was cut and the blood began to pour down his face; he wiped the blood away and said: 'How can a people succeed who cause the face of the Prophet to bleed, while he is calling them to their Lord?' Then Allāh, the Almighty, the All-powerful revealed:

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ﴾

"Not for you (O Muhammad ﷺ), but for Allāh) is the decision; whether He turns in mercy to (pardons) them or punishes them; ..."^[1]

^[1] *Sūrah Āl 'Imran* 3:128.

(Narrated by Muslim, Ahmad, At-Tirmizi, An-Nasa'i on the authority of Humaid)

In the '*Saheehan*', it is reported on the authority of Sa'd Ibn Abi Waqqas ؓ that he said: "I saw the Messenger of Allāh ﷺ on the day of the Battle of Uhud accompanied by two men fighting on his behalf. They were dressed in brilliant white garments and were fighting as bravely as possible. I had never seen them before, nor did I see them afterwards."

In another narration in the '*Saheehan*', it was said: "It means Gabriel and Michael ؑ." In a third narration in the '*Saheehan*', it was said: "I saw to the right and left of the Prophet ﷺ two men..." In '*Saheeh Al-Bukhari*', it was reported on the authority of Ibn 'Abbās ؓ that he said: "The Prophet ﷺ said: "This is Gabriel holding the head of his horse and equipped with war material." It is also narrated in '*Saheeh Al-Bukhari*' on the authority of Al-Bara' Ibn 'Azib ؓ that he said: "Only twelve men remained with the Prophet ﷺ and at that time, the Messenger of Allāh ﷺ in their rear was calling them back." In '*Saheeh Muslim*', it is reported that he was alone on the day of the Battle of Uhud with seven of the *Ansār* and two men from the Quraish, and when they were unable to carry the burden of protecting him any longer, he said: "Whoever repels them from us will have Paradise." Upon hearing this, a man from the *Ansār* stepped forward and fought until he was killed and this continued until all seven had been killed. Then the Messenger of Allāh ﷺ said to his two (remaining) companions: "We have not done justice to our Companions."

Then Talhah fought them until he had repelled them from him." Abu Dujanah made his body a shield for the Messenger of Allāh ﷺ, while the arrows rained down, but he did not move. At this point, the Messenger of Allāh ﷺ said to Sa'd Ibn Abi Waqqas ؓ: "Shoot, may my father and mother be ransomed for you." This was narrated in the '*Saheehan*'. In another narration on the authority of Sa'd ؓ, it was reported that he said: "The Messenger of Allāh ﷺ took out the arrows from his quiver for me on the day of Uhud and said: 'Shoot, may my father and mother be sacrificed

for you.'^[1] It is also reported in the '*Saheehan*' on the authority of Abu 'Uthmān that he said: "On the day of the battle of Uhud, none remained with the Prophet ﷺ except Talhah Ibn 'Ubaidūllah and Sa'd." In '*Saheeh Al-Bukhari*', it is reported on the authority of Qais that he said: "I saw Talhah's paralyzed hand with which he had protected the Prophet on the day of Uhud." And in '*Saheeh Ibn Hibban*', it is reported on the authority of 'Āishah ؓ that she said: "Abu Bakr As-Siddeeq ؓ said: 'On the day of the Battle of Uhud, the people ran away from the Prophet ﷺ and I was the first to return to him; as I did so, I saw a man standing before him, defending him and protecting him and I said: "Be Talhah, may my father and mother be sacrificed for you." Then Abu 'Ubaidah Ibn Al-Jarrah ؓ perceived me and raced like a bird (in flight) until he had reached me and he pushed me towards the Prophet ﷺ, and I found Talhah ؓ lying fallen before him and he ﷺ said: "Take your brother, for he has merited Paradise." The Prophet ﷺ had been hit in his cheek and in his face, so that two links from his helmet were embedded in his cheek. I went forward to remove them, but Abu 'Ubaidah ؓ said: "I implore you by Allāh, oh, Abu Bakr! Let me do it." So he used his mouth to remove one of them, for fear of hurting the Prophet ﷺ, then he took out the arrow and his front tooth came out. Then I went to take out the other, but Abu 'Ubaidah said: "I implore you by Allāh, oh, Abu Bakr! Let me do it." Then he used his mouth to remove it, for fear of hurting the Prophet ﷺ and his other front tooth came out. Then the Prophet ﷺ said: "Take your brother, for he has merited Paradise." Abu Bakr ؓ said: "We approached Talhah in order to give him first aid, but we found that he had more than ten sword strokes on his body." It was also said: "Two iron links from the mail of the Prophet's helmet had become embedded in his face, and Abu 'Ubaidah Ibn Al-Jarrah ؓ removed them, clenching them in his teeth until his two front teeth came out, so deeply were they embedded in his face." Abu Dau'd At-Tayalisi also narrated the incident, saying: "I was told by Ibn Al-Mubarak, who reported on

^[1] Narrated by Al-Bukhari.

the authority of Ishaq Ibn Yahya Ibn Talhah Ibn 'Uabidullah, who said: "Eesa Ibn Talhah informed me on the authority of 'Āishah ؓ that she said: "Whenever Abu Bakr ؓ remembered the Battle of Uhud, he would say: 'The whole of that day belonged to Talhah.' Then he related the *Hadīth*, reporting the story as mentioned above, mentioning that Abu 'Ubaidah ؓ removed the two chain mail links; and Abu 'Ubaidah was one of the best of people without front teeth. Mālik Ibn Sinan ؓ, the father of Abu Sa'eed Al-Khudri ؓ sucked the blood from his cheek and the Prophet ﷺ said: "Spit it out." But he said: "By Allāh, I will never spit it out." Then he turned away to fight and the Prophet ﷺ said: "Whoever wished to see a man from among the people of Paradise, he should look at this man." Then he was martyred." Mus'ab Ibn 'Umair ؓ fought in defence of the Messenger of Allāh ﷺ until he was killed. The person who killed him was Ibn Qami'ah, who mistook him for the Messenger of Allāh ﷺ. Then he shouted out: "Muhammad has been killed." After him, the Messenger of Allāh ﷺ gave the standard to 'Ali Ibn Abi Tālib ؓ and he fought fiercely. Then Satan called out: "Muhammad has been killed!" This fell like a heavy blow in the hearts of many of the Muslims, and Anas Ibn An-Nadhr ؓ passed by some people who had ceased fighting and he said: "Oh, people! What are you waiting for?" They said: "The Messenger of Allāh ﷺ has been killed." He said: "And what will you do with your lives after him? Stand up and die for that which he died for." Then the people turned and faced (the enemy) and he met Sa'd Ibn Mu'az ؓ and said to him: "Oh, Sa'd! I smell the fragrance of Paradise emanating from beyond Uhud." Then he turned to face the pagans and said: "Oh, Allāh! I ask your Pardon for what these people have done (meaning the Muslims) and I declare my innocence to You of what these people (meaning the pagans) have brought." Then he fought until he was killed, and no one recognized his body except his sister, who identified him by his fingers. They found seventy cuts on his body." This was narrated by Al-Bukhari, on the authority of Anas ؓ. And on that day, they found more than twenty wounds on the body of 'Abdur-Rahman Ibn 'Awf ؓ,

some of them on his legs, due to which he limped until the day he died. A man from the *Muhajirūn* passed by a man from the *Ansār* who was covered in blood and said: "Oh, so-and-so! Do you think that Muhammad has been killed?" He said: "If he has been killed, then he has conveyed the Message, so fight in defence of your Religion." Then the following Verse was revealed:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ
انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ﴾

"And Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)?..."^[1]

Then the Messenger of Allāh ﷺ came towards the Muslims and the first to recognize him was Ka'b Ibn Mālik ؓ, the poet, who called out at the top of his voice: "Oh, you Muslims! Rejoice! This is the Messenger of Allāh!" But the Messenger of Allāh ﷺ indicated to him to be silent. Then when the Muslims had recognized him, they surrounded him and withdrew with him to the ravine. Among them were Abu Bakr, 'Umar, 'Ali, Talhah, Az-Zubair, Al-Harith Ibn As-Simmah Al-Ansāri and others ؓ.

Ibn Ishaq said: "When the Messenger of Allāh ﷺ had retreated to the ravine, he was recognized by Ubayy Ibn Khalaf, who was riding his horse. The enemy of Allāh claimed that he would kill the Messenger of Allāh ﷺ, and when he drew near, the Messenger of Allāh ﷺ took a spear from Al-Harith Ibn As-Simmah, and when he took it from him, he shook himself free from us, like the hair flying from a camel's back, then he ﷺ faced him, and stabbed him with it, causing him to fall from his horse. No blood flowed from the wound, but it fractured one of his ribs and when he returned to his people, he said: 'By Allāh, Muhammad has killed me! Did he not say to me in Makkah: "I will kill you"? By Allāh, if he were to spit on me, it would kill me.' Then the enemy of Allāh

^[1] *Sūrah Ali 'Imran* 3:144.